Hamilton G-5 (no date) 1943 MM 2 Hadhramaut MM 2

tribeswomen and the daughters of Chiefs, and many own land and are given tithes of other land by ancient right.

The other holy class is that of the descendants of the saints, for so they claim to be. Almost every village in the territory has its saints' tomb, a white rectangular building with one or more domes. Some of these tombs are of great age, and many I suspect to be pre-Islamic. Within the shrine these older structures are similar. There is a modern wooden rail pierced by a door. Beyond this is a long plaster sarcophagus in the shape of a roughly surfaced mound, sometimes as much as twenty feet long or more. Within this the saint or the prophet is supposed to be buried. Names, however, give an indication that it is not always an Islamic saint. Such names as Mola Matr, or Master of Rain, are of great interest, and it is a pity that such shrines have been adopted into Islam and not saved for archæology.

Each shrine is maintained by public subscription, in the form of tolls on travellers and gifts to reinforce prayers. Many shrines also own land or receive tithes from land. They are guarded by families who use the title Sheikh and who claim descent from the original saint. The best description for these families is that of "Holy Sheikh." In most cases the saint is considered a miracle worker, and this power may descend upon the Holy Sheikhs as well. This fact in itself is sufficient to give the Holy Sheikhs considerable influence, and they inspire respect and fear. I would stress the question of fear, for it is important. The buried saint and, to a certain degree, his supposed descendants are credited with the power of doing bodily and personal harm, such as depriving of sanity, striking with blindness, destruction of crops and the like. They are, in effect, witch-doctors, and are feared more than are the Seyyids, since they are considered to be dangerous men. Most go unarmed. Occasionally they arm and join in feuds and tribal wars, but such Holy Sheikhs lose much of their power.

In this class one may put the attendants at the shrines of Prophets. They cannot claim to be descended from the Prophets and therefore they are not personally capable of working miracles. Consequently they have little influence in public affairs. The Prophets buried in the Protectorate include Job, or 'Aiyub, as he is called, whose tomb is near Dhala', and Sha'ib, the supposed father-in-law of Moses, who has several tombs. We must also include those peculiar men who watch over the abodes of Jinns and spirits. They are not supposedly capable of working miracles, but they are held in awe for their spooky associations. There is a famous Jinn who resides on the headland of Ras Imran, near Aden. His attendants are all of one family, who are treated by the people similarly to the attendants of a Prophet's tomb.

All those Holy Sheikhs, whether descendants of saints, attendants at Prophets' shrines or Jinns' abodes, are called Sheikhs, and each family elects its own headman. They are frequently confused with Sheikhs who derive their titles from elected headmanship of tribal sections and of villages. While some saints are undoubtedly of Islamic origin, most are, I suspect, of very ancient origin, and all, whether saints, Prophets or Jinns, receive the same honours. A day in the year is set apart for their

14: van der Meulen T-4 (1931) 1932 MM2 Hadhramaut MM2

every year pilgrims assemble there from all those regions, and both before and after that a Truce of God prevails during an appointed period, in this country which is rent asunder by mutual warfare. Never before had a Christian been able to get further than Terîm in the direction of this sanctuary, and without the protection and the planning of the powerful Sayyid Abu Bakr Al Kâf we should not have succeeded. On the way to Qabr Hûd we passed the magnificent ruined castles of el-'Urr and Thôbe, and the remains of houses and a cemetery at Makênun. Qabr Hûd seemed to be a silent and defunct little town, with great houses which are only occupied for three days in a year. In the bed of the *wâdî* there appeared to be water here, but before it reaches the sea it is said to disappear underground or else to dry up. The grave of Hûd, the great preacher of repentance in Hadramaut, is adorned with a dome which impresses one by its simplicity and beauty. The other sacred buildings are equally beautiful and are well kept. Where we had expected to find a Bedouin sanctuary which was neglected and primitive and surrounded by mud huts for the pilgrims, we found instead on the border of Arabia's "empty quarter," far away from the world, a sanctuary built and cared for with devotion and great talent.

We entered still further into the branch valley of Barhût, and at the end of this *wâdî* we saw at a height of about one hundred meters above the bottom of the valley the dark yawning chasm of the Bîr Barhût, of which even the ancient geographers furnished descriptions, and definitely anticipated that there must be here the crater of a great volcano. After an investigation of two hours in the dark passages, arches and tunnels of Bîr Barhût we were able to determine that we have here to deal with an ordinary limestone cave. Nowhere in this region did we see any trace of volcanic action. It was only in the broken ridge of mountains on the coast that we saw many traces of volcanic action. Further north the strata are horizontal; a layer of limestone about

20: Serjeant U-4 (no date) 1950 MM2 Hadhramaut MM2

539 b. Metre :

539 621 224 Perhaps ‖ — — ∪ | — ∪ — ∪ — ∪ — فاعلنّ مستفعلنّ فعولنّ

ثُمَّ قَنَصْنَا ٱلصَّيْدَ فِ رَبُوعَهْ [12]

شَيْخُنَا عَلِيّ بْنُ مُحَمَّدْ

« We have hunted the game in its lairs (or mountain-sides). Our šaiḫ is 'Alī bin Muḥammid. »

This tanṣūrah has no small interest when it is recalled that the ritual hunt played an important part in the pre-Islamic religion of this part of Arabia, especially the hunting of the ibex [14]. The first half-verse is commonly sung by all the quarters of Tarim, and is even used by the people of the ḥawṭah of Thibī not far away. [792] Šaiḫ 'Alī bin Muḥammad is a saint of the Āl Ḫaṭīb family, known as Ṣāḥib al-Wi'il, i.e. « He of the Ibex ». Once, on the occasion of a feast, either the lesser or the greater 'Īd, he had no animal to slaughter by way of celebration, but on returning home from the mosque he found an ibex standing by his door. This was evidently a miracle performed on his behalf. Šaiḫ 'Alī is the patron saint of al-Ḫilaif, and is buried in the cemetery of al-Furaiṭ [15]. The chief mosque of the quarter is Masjid al-Wi'il, and at one time when, owing to the dissension between three sections of the Yāfi'ī rulers, Tarim was divided into three territories with three separate ǧāmi' mosques, the Masjid al-Wi'il was used for the Friday prayer; this took place about a century ago.

No doubt this tanṣūrah would be used by parties of hunters returning from the ibex-hunt as I have described in the preface to my book on Ḥaḍrami popular verse.

3. Ḥārat al-Saḥīl

[792] 539 621 533 The people of this quarter mention their saint, an 'Aidarūs saiyid who is buried in Tāribah, but I have no further particulars about their tanṣūrahs. They shout

[12] Variant شَعُوبَهْ.

[14] Cf. A. Bertron, *The Ritual Hunt*, Le Muséon, LXI, 3-4, pp. 183-96.

[15] For this cemetery see *The Cemeteries of Tarim*, *op. cit.*

24:Meulen and Wissmann T-3 (1932)1932 M042 Hadhramaut M042

is only a narrow one, is broken in some places by breaches through which at high tide the sea water streams. These gaps have doubtless been made by the rainfall from the mountains farther inland seeking an outlet to the sea. Close by esh-Shihr coral rocks jut out above the level of the sand, and the passage there is narrow and vanishes completely when the tide is at flood.

Esh-Shihr lies on a wide flat sea coast, which slopes only very gradually so that steamers have to anchor far out at sea. At the moment several sambooks are lying there and fishermen are plying their trade till far away to the horizon. The track runs through deep, loose sand from the beach to the gate, which is new, but lacking in taste architecturally. The wall is also new and is strengthened on the inner side with buttresses of mud bricks, but the garment is too large for what it has to cover, and a half-dead town is pining away within the walls. Many blocks of houses are uninhabited, some have even fallen in. One crosses great open spaces on the way from the west to the east gate. The streets are dirty and even the inhabited houses have a neglected look. Over the whole town, and stronger even than the sewage smell of the streets, hangs the stench of drying, half-decayed fish. The Government buildings are in a square situated in the western part of the town. The castle stands on a sandy eminence by the sea; the building has just been restored and, with its simple, strong lines makes a good impression. The bottom floor is being used temporarily as a school for three to four hundred boys. On the hill near the fortress some old, big cannon are lying, and a solitary signal-mast stands there. The Governor's house, a large, tall, well-constructed building, whose many roof-terraces are well suited to the sweltering, damp climate of esh-Shihr, stands on the land side of the square. The Governor is not at home, for we have met him on the beach in his fine, American motor-car. He looks Indian, and too modern for his town, nearly cut off as it is from the outside world and still dreaming of former glories. At one time, esh-Shihr was larger

24:Meulen and Wissmann T-3 (1931)1932 M042 Hadhramaut M042

than Makalla and was, indeed, an important trading centre before that city even existed.[1]

Under the east wall there is a large open plain, over which the cemetery extends, with some *qubbas*[2] and many mosques at the edge of it. Sayyid Abū Bakr el-Kāf of Terīm has, close to it, a large piece of ground, where he has built a palatial guest-house for relations and friends travelling to and fro between Java and Terīm via esh-Shiḥr. El-Kāf is busy constructing a motor road from Terīm to esh-Shiḥr, which is complete but for the last stretch as far as the coast, a matter of three days by camel. If this junction can be effected, in spite of the aversion to it of the warlike Ḥumūmī Bedouins, through whose territory it passes for the greater part, then perhaps esh-Shiḥr will grow again to fit into her walls.

Before we left the town we made another call on the Governor in charge, who, with the help of the tax-farmer, a well-educated Indian, gave us a hearty, friendly reception. We were conducted past a strong guard of soldiers to an old-fashioned *madjlis*, where the shutters of the windows and the wooden supporting pillars were beautifully carved, and the ceiling painted white, red and black. With grateful relish we partook of tea and a great variety of sweets and of fresh and tinned fruits.

The population of esh-Shiḥr is officially estimated at 9000. It did not seem to us that it could be more than 6000. Yet, as the Westerner does not get to know how densely peopled the big Arabian houses are, our calculations remain fairly uncertain. The town has 36 mosques.

We were compelled to beat a hasty retreat before the rising tide. For safety's sake we were given an extra Ford car and some soldiers. The coral rocks were still just passable, but we stuck in the bed of the wādī. Finally, after much delay and much fruitless exertion, we got free, but there was no time left for the promised meal with our host of Sheḥēr, who

[1] Cf. *Encyclopaedia of Islam*, art. *al-Shiḥr*.

[2] *Qubba* (قبة), is a dome, a cupola, or a cupola-shaped building.

24:Meulen and Wissmann T 3 (1931)19 12 Hadhramaut MM2

622 At the castle we found Bā Ṣurra again seated between two
623 sons, in the midst of his counsellors and the Bedouin chiefs;
162 there are also present some soldiers somewhat in the background, the grandsons and other offspring in our vicinity, and the slave who makes the tea.

The old *Ḥākim* and his family are photographed in a large group on the terrace close to the *madjlis*. Then begin long conversations in which our endless questions are patiently answered. Bā Ṣurra himself tells us that the whole of Wādī Dōᶜan and its tributary, Wādī el-Ēsar, are under his jurisdiction. In about fifty villages there are 20.000 inhabi-
871 tants. There are only two small schools, both of them founded and maintained by that remarkable sayyid of Terīm, Abū Bakr bin Shēkh el-Kāf. It is certainly extraordinary that this leading personage of the Āl Kathīr district should be the founder and supporter of most of the schools in the territory of el-Qeᶜēṭi. Many of the schools in Makalla and esh-Shiḥr are also due to el-Kāf's generosity. Khurēba, the old centre of Wādī Dōᶜan, has a school with seventy to eighty pupils, and the other is in Qēdūn, with from twenty to fifty pupils.

● 346 There are in Bā Ṣurra's province nearly 200 mosques, some
167 among them very fine ones, which are often the property of
556 rich sayyids and connected with their houses. The fortunes of these rich men are always made in foreign lands. Every district of Ḥaḍramaut has its own particular countries to which its people emigrate in swarms to make money; from Wādī Dōᶜan they go to Abyssinia, the coast towns of the Red Sea, and the coast of East Africa. Barely a hundred have gone out from here to Java, though from Wādī el-Ēsar, on the other hand, quite 500 have done so.

162 There are also 1500 Bedouins under Bā Ṣurra's jurisdiction,
622 among them the whole Sēbān tribe from the Qibla region (*i. e.* from the North). The chief of the Deyyin tribe, ᶜUthmān bin Muḥammad el-ᶜAmūdī, the ruler in Rēdet ed-Deyyin, is

24: Nicolas and Wissmann T-3 (1931/1932 MMZ Hadhramaut MMZ

[facing p 72]

The authors as the guests of Sayyid Muṣṭafā bin Aḥmad Āl el-Miḥḍār.

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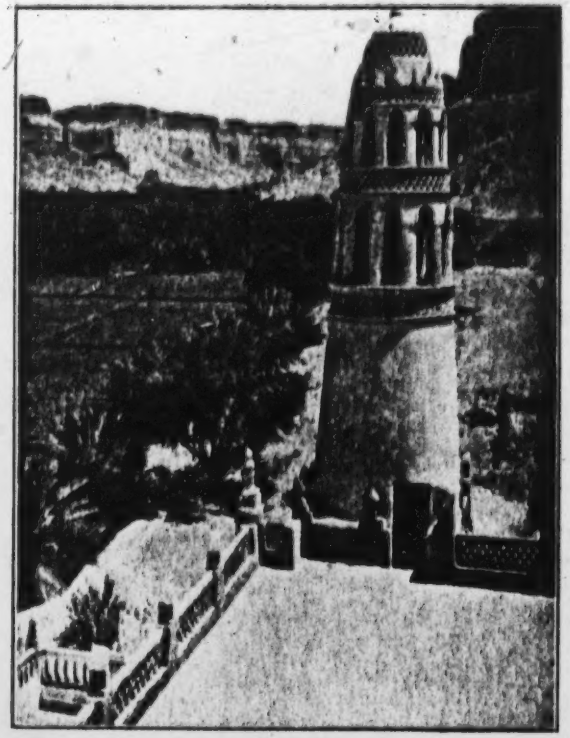

The mosque of the Āl el-Miḥḍār in Huwēbiya, Wādī Dō'an.

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See pages 69 and 71.

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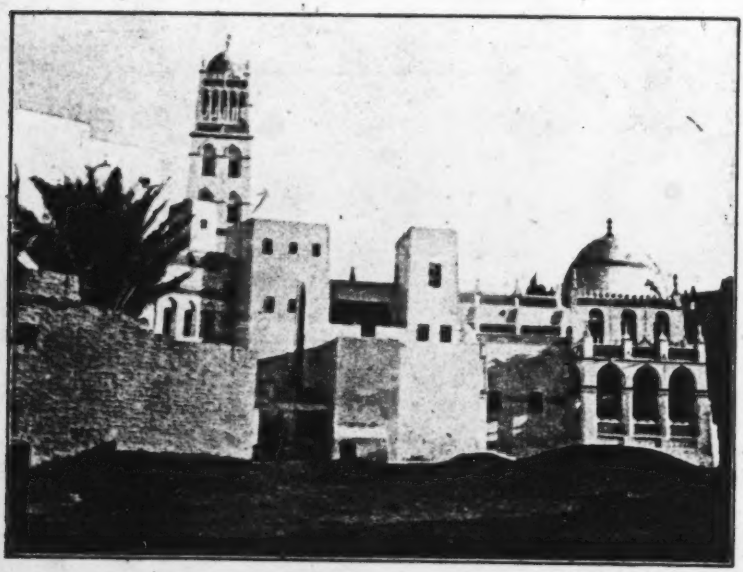

The principal mosque of Ḥurēḍa.

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38. The cemetery of Ḥurēḍa.

p88(C)

24:Meulen and Wissmann T-3 (1931)1932 MM2 Hadhramaut MM2

of Ḥurēḍa. There are eight large, fine mosques in this little town of not more than 2000 inhabitants. Two of these are connected with excellent school-buildings, where the male youth of the place gets elementary instruction, followed by training in the recitation of the Koran and some dogmatical tuition. The mosques and schools have been erected at the expense of men of Ḥurēḍa who have become rich in foreign lands and who also supply the funds for their maintenance. The first mosque they showed us was the work of an Indian architect. To our great amazement we were invited to take off our shoes and to enter: this is the first occasion on Arabian soil that I have been permitted to enter a mosque. We hear criticism among many bystanders and murmurs of disapprobation, but our escort give but short replies to these and simply take us in with them. The great, open space in the centre is entirely paved, in places with Italian marble. Behind it there is a closed room where the *ṣalāt* is performed in winter. Behind that again is the space containing the tomb of the donor of the building. The coffin as well as the doors and beams are of beautifully carved *nibq* wood. This at least is true native art in this building of non-Arabian architecture. The tomb stands underneath a separate, cupola-shaped roof which is attached to the mosque. The donor's wish was that there should be a library and study for theological sciences above his grave: thus, under the cupola-roof and above the grave, there is a roomy, cool hall, where there are books indeed, but where students, however, are generally lacking! Nothing is omitted in our inspection. We are allowed to see the arrangements for performing the ablutions. We ascend to the minaret passing by two large, expensive English clocks. From the mosque a door gives access to the school, where there are at present no pupils, as it is holiday time on account of the date harvest.

We go on in procession to the second, older mosque of Ḥurēḍa built by a local architect and, thus, in the beautiful, severe Ḥaḍramī style. Then we go round the town to a lovely, brand-new mosque built for a plutocrat from Djohore, who is

24:Meulen and Wissmann T-3 (1931)1932 MM2 Hadhramaut MM2

going to erect a house for himself here and, in accordance with the good custom, begins with the mosque. There are some fine houses in Ḥurēḍa whose owners live in Djohore, Singapore, or Java. The actual inhabitants seem to be very poor. Outside the town there are some fine date-plantations, it is true, but the total impression is one of decline. Everything that is fine and prosperous owes its existence to money that is earned abroad. The tie between a Ḥaḍramī and his birth-place is very close, and if he is doing well, he returns from time to time, and when he sees the evening of his life approaching he longs to spend it in the little mud town where he was born, and, finally, to await the Day of Resurrection in Ḥaḍramī soil, which for him is consecrated ground. This is why there are here palaces and country-seats of sayyids and mighty castles of sultans, whilst the Bedouins live in rock-caves or lean-to shelters, always on the verge of starvation, and the home-staying town-dweller does not rise beyond a very poverty-stricken existence. We are only just at the portal of actual Ḥaḍramaut and soon shall see contrasts so moving, that it will sometimes be difficult to grasp the fact that we are in a real world, and are not dreaming after reading a centuries-old story from the "Arabian Nights".

3. THE SURROUNDINGS OF THE TOWN.

On May 21st we intended to see something of the surroundings of Ḥurēḍa. Therefore, we asked Sayyid ʿAlī, the Bedouin member of the el-ʿAṭṭās family, to go with us. Most sayyids are not to be tempted for walks in the country at this time of the year! At the request of some of the notables we go to a spring which flows from out the mountain-wall a mile south-west of Ḥurēḍa, just at the spot where the limestone stratum rests on sandstone. Enemy Bedouins are said to have stopped up this spring, which formerly flowed much more copiously. The foreigners, held to be so proficient in all technical matters, must say how the spring is to be put right. If there were

24: Meulen and Wissmann T-3 (193)1932 MM2 Hadhramaut MM2

Street-scene in Shibām.

A gleaming-white mosque in gloomy Shibām.

See page 118.

p. 112 (c)

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fessional soldiers is much smaller here, and the black slave element is entirely absent. The sayyids of Ḥaḍramaut themselves are not armed, but they set great store on the possession of a few good Mausers (here called *Mēser*) and of large quantities of munition.

4. THE HIGHEST MINARET OF HAḌRAMAUT.

In the afternoon, accompanied by our host's son and the doctor, we climb the highest minaret of Ḥaḍramaut. No one knows the exact height; we estimate it at 150 feet. It is a pity that this minaret is built in modern style. The true Ḥaḍramaut minaret is round, tapering a little towards the top, with a single band of lattice-work as the only decoration; on the top are small round pillars supporting the cupola. The colour, cream, stands out very effectively against a hard blue sky and above the grey-green of the date-palms. But *this* minaret is square and the colour is blue and white; it has many small window openings with grey borders. It also tapers towards the top, where the spiral staircase of mud is only practicable for slim people. At the top is again the little cupola with pillars supporting the roof.

A striking panorama is spread out from here before our eyes. Standing in the midst of the luscious, green oasis, with its gaily coloured palaces, we gaze out towards the wide, scorched plains of sand of the wādī and the dark, crumbled walls of the *djōl*. One can see clearly from here that Terīm is a town of some extension, with many great houses of which the greater number are kept in good condition, and that many new ones are in process of building. The cemetery, with its three cupolas marking the graves of *walīs* (saints) [1], makes a large open space. There are many mosques, recognisable by their high or low, round or square minarets. The ruins of a great castle, the centre point of the old city, stand on a hill.

[1] See p. 131, foot-note.

24:Meulen and Wissmann T-3 (1931)1932 MM2 Hadhramaut MM2

753 and our doctor has had to adapt himself temporarily to it and
758 to fixed wishes regarding diet, in anticipation of the growth of better understanding and more trust. The result of his work as the first and only doctor in all Ḥaḍramaut is not as great as one would expect. Sayyid Abū Bakr himself is not yet sufficiently convinced of the value of western medical art to allow the never ending outlay on medicines and instruments for the expert help of the doctor. The first nurse in Terīm was an Arab from one of the African coast towns, who missed his cinema and café so much that he speedily fled from the place of banishment, to return to the towns where he could enjoy the blessings of western civilization. Thus the doctor has all the work again on his own hands.

743 An enormous mud building has been placed at his disposal. In it he lives, has his pharmacy, the polyclinic and the beginnings of an operating-room. Further, one of the young el-Kāfs, who was assistant to an Egyptian dentist who formerly worked here for some months, has a room where, equipped with modern instruments, he practises dentistry.

164 According to the doctor, Ḥaḍramaut seems to be a healthy country. Among the lower classes there is, however, a good deal of eye disease, and it is also true that malaria makes its appearance in the autumn. What will be the eventual outcome of this beginning of medical help will depend on the tact and devotion and staying-power of the young doctor.

312 After this we go with the doctor on a walking tour to see the sights of the town of Terīm. First of all, naturally, we visit the remains of old Terīm, on the borders of the residential area of the town; it consists of a bare low hill on whose top stand the ruins of the once great and mighty castle. There are always wells for drinking-water in castles of this kind. These wells are very deep as they are in the inner courtyard of the castles and are, consequently, dug from the summit of the hill. From this ruined castle one had a good view over
● 346 Terīm so rich in mosques, palaces and . . . graves. The popular report in Ḥaḍramaut is that the town possesses 360 mos-

24:Meulen and Wissmann T-3 (1931)1932 MM2 Hadhramaut MM2

ques. One of the el-Kāfs told us that there are 200 in use and 160 falling into disrepair. My friend Sayyid Hāshim makes it 60 in use and 300 falling into disrepair; this is, doubtless, nearer to the truth.

The number of the inhabitants of Terīm is almost certainly 12000, for our host has lists of names in connection with the distributions of food made by him to the masses. Sēwūn must then have rather more, that is, between 12000 and 15000.

There are two elementary schools here with about 400 pupils, and one school for more advanced religious instruction with some 200 students.

After the visit to the castle we go to New Terīm. There a completely new suburb is being built, partly for people who are in the service of the el-Kāfs. In none of the places that we had visited up to now was there so much life and expansion as here. In Terīm a conscious and well-considered effort is being made to become, within a short time, the foremost town of Ḥaḍramaut. El-Kāf and Terīm are the names that we heard everywhere whenever new undertakings or plans were under discussion.

We pass through the new suburb till we strike the wall of the city, which ascends the slope of the mountain at this spot until it becomes unclimbable. Two forts manned by soldiers strengthen this starting point of the defence works of the town. From their high position they overlook quite half of the well-maintained and solid wall which encloses the town and the palm-groves in straight lines.

It is Thursday, the day for the distribution of food to the poor. As we return home, the street and square before our host's house are black with women, children and greybeards, awaiting the portions of rice and flour that are destined for them. The work of distribution lasts for hours. Servants hand out the portions; others check and sign long lists of names. The soldiers and Bedouins from the Qeᶜēṭī territory who accompany us gaze in dumb amazement at this lavish charitableness. Soon when they return to their country, they will

24:Meulen and Wissmann T-3 (1931)1932 MM2 Hadhramaut MM2

preserved and cared for. The town with its solidly built, large houses looks well-kept and attractive. We had expected to see a great camp with tumble-down huts and certainly not a town with cupolas and mosques, with tall houses of many storeys with whitewashed roofs and high windows. In earlier times it was indeed different. Qabr Nebī Allāh Hūd has been the headquarters of a religious cult, belonging to and destined for Bedouins, dating from pre-Muḥammadan times. Wealth, amassed abroad, has been partly used to show gratitude to Allāh, the Giver. Thus, a full ten years ago, a rich member of the el-Kāf family left a large sum of money for the restoration of this sanctuary; only the cupola of the tomb is old, the other religious buildings being new. The tomb lies higher than the rest against the steep rock-wall. I will recall here the popular story of the Prophet Hūd, the man of God of pagan times, who called his people to repentance and conversion, yet, like many another prophet, was not honoured in his own country. He ended his earthly career in this place, hunted down by his enemies. Allāh opened the rock for him and his pursuers saw him no more. The faithful she-camel (the *nāqa*) that Hūd rode and the milk of which he drank died close by his master's grave. When Islām had penetrated into Ḥaḍramaut, the cult of the Prophet Hūd arose and the pilgrimage to his tomb was incorporated into that Faith.

Hūd must have been a very big man, for his grave is about 120 feet long. The *qubba* is built on the spot where his head is said to rest, the place where, also, the rock was cleft open. The building is in pure Ḥaḍramī style, simple and lovely. In the narrow ravine encircled by threatening, dark precipices and rude, brownish-black blocks of stone, this gay, white edifice with its beautiful simplicity and its sober ornamentation is like the voice of all that is finest and highest in man in a world of harshness and want. This voice, speaking in the eternal silence of this out-of-the-way, motionless corner of the world, is heard and understood even by us, the first Christian pilgrims from the West. We understand how the

24:Meulen and Wissmann T-3 (1931)1932 MM2 Hadhramaut MM2

Bedouin, calling himself a Muslim, yet still a heathen, approaches this spot with holy dread. Here, for three days, he knows peace with his fellows and brotherly intercourse; here fear is banished; here he stands, in very truth, on the threshold of holy ground. He, with his life's great need, approaches the miracle-working tomb of his Prophet like a hopeful and trustful child. He, or more often she, carries a wooden wedge and a coloured thread of wool with a little stone attached to it, lightly in the hand. The wedge has to be driven into the outer wall of the *qubba* or into the rounded border of stone, plastered with white, which marks the place where the body lies. It does not seem to be permitted to drive wedges into the inside of the cupola. The threads of wool are chewed into lumps and, well-moistened with saliva, are stuck on to the walls and ceiling. The walls are decorated in this way so profusely that they look as though hung with a many-coloured wall-paper or enriched with a gaily painted design.

We have approached the sanctuary warily and noiselessly. No one comes to forbid our entrance, so we venture to go in. Fortunately there is no one inside either. Below us, in the *nāqa* mosque, there are a few pilgrims, and if there are keepers of the buildings they will be with them teaching them how to recite the special prayers. The sound of litanies said in unison rises up to us; they are repeated with monotonous persistance and increasing urgency. In the *qubba* of Nebī Hūd we see, in the middle, a round piece of masonry like the base of a very thick pillar. It is built upon the protruding rock, which has a wide, deep fissure in it just here. This is the place where the rock, at Allāh's command, must have opened for His servant to enter and never closed again completely. The rock and, in particular, the edges of the cleft, are polished smooth by the thousands of hands that have stroked them gently in prayer and by the lips that have kissed this sacred spot. Verses from the Koran in which the Prophet Hūd is mentioned, or sayings of Muḥammad handed down by word of mouth, extolling the merits of the pilgrimage to the tomb of Hūd, are written here and there on the walls.

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The national sanctuary, the tomb of Allāh's Prophet Hūd.

p160 (B)

See page 158.

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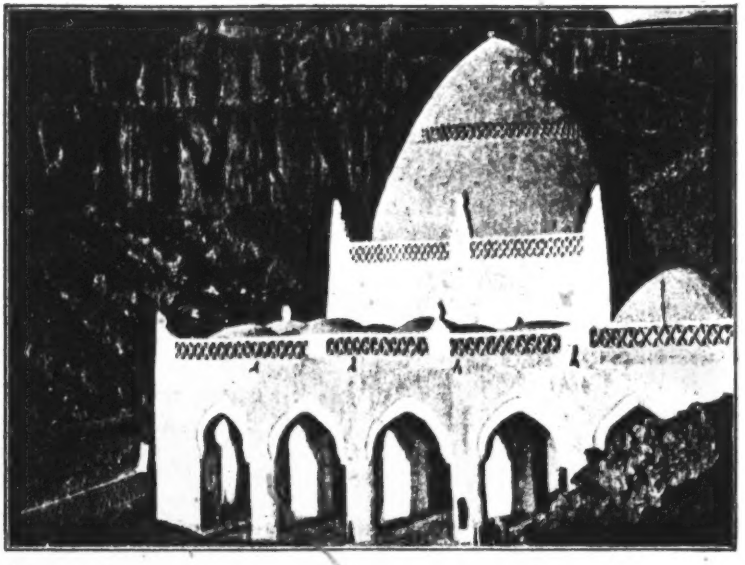
p 160 (D)



The heart's desire of every Ḥaḍramī, the cupola of Nebī Hūd.

See page 16n.

24:Meulen and Wissmann T-3 (193)1932 MM2 Hadhramaut MM2

24:Meulen and Wissmann T-3 (1931)1932 MM2 Hadhramaut MM2

the tomb of Hūd, are written here and there on the walls. The sun is sinking as we go from the pillared hall of the cupola to the terrace built round it and look out over the long wādī through which we have come. There is water in the *sēl*-bed, which shines like gold in the light of the setting sun. The bushes and trees along its banks have taken on a violet colour. The shapes of the stern rock-walls are becoming blurred and have lost their look of sombre menace. This is the solemn moment when desert, *djōl* and wādī are movingly beautiful. The silence and infinity oppress, nevertheless, and man deeply realizes his littleness and finiteness.

We descend the steps to the silent town in the ravine. In the mosque of the *nāqa*, between the white pillars, we see pilgrims at prayer in rows, prostrating themselves and standing up again. Their prayer of supplication has a moving sound in the great silence of the evening. The mosque is quite new; a great block of rock which is said to be the petrified camel projects from the mountain-side above the building. A great white terrace, on which are straight rows of simple, round pillars supporting a flat roof, and a broad white stairway leading down to the town, complete a sober, beautiful whole.

We have been able to enter one of the great houses of the el-Kāf family by a small backdoor. The rock-walls and the houses are radiating the heat that they have absorbed during the day; gusts of hot air pass from time to time through the ravine. We climb up to the roof-terrace. The caravan has arrived shortly before us and our companions have lain down to rest on the roof. No one has energy left to attend to us, no one provides for food or for drink, and yet we are dying of thirst and must have water. One of the Bedouins who followed the caravan is persuaded by the promise of a meal to go in search of water. The wells in the town do not supply good drinking-water; the water in the wādī is bitter and is only drunk by the pilgrims, who also bathe in it, ascribing a purifying power to it, but there is a well with sweet water in Wādī Barhūt, at least half an hour's walk from the town.[11]

24:Meulen and Wissmann T-3 (1931)1932 MM2 Hadhramaut MM2

oo6m. The camp-beds which, from being small packages, became long, large objects drew from them a cry of amazement. When we undressed, the amazement frequently turned into great merriment. We hoped to put an end to the visitation by suddenly switching on the beams of an electric torch. Giggling and scrambling to hide behind each other they crept away, and for a moment we were anxious lest any one of them, in her fright, should jump off the roof. Before long the girls and young women were sitting hidden away behind the backs of the old ones and so they sustained the glare in their eyes and the roars of laughter of the men and boys. When I fell asleep the gossiping black figures were still sitting there.

511 On June 4th, we were awakened by the rising sun. All around is wrapped in slumber and the women have disappeared. I gaze out across the little wādī with its miserable hovels. On the sand around our house I see shapeless, black forms lying. Then one of them begins to stir and, drunk with sleep, a woman sits up. She gets up, totters, shakes some dust and sand off the black rags that she wraps round herself, and treads silently away to her hut to resume her monotonous life of poverty. Another soon follows and gradually one after the other vanishes. Here we had for a moment a glimpse of the grey poverty and the monotonous life of hunger in a village of this part of Ḥaḍramaut, where the inhabitants have been decimated and their energies sapped by war, the surviving men have fled from its misery to foreign lands, and the long-suffering Ḥaḍramī women, who never leave their country, alone remain. The world of women and of family life always remained a closed book to us.

10. A VISIT TO ʿENĀT.

361 The distance from Bā Ḥafār to Qasam is not great, and we
346 arrived in that dead little town quite early in the day, to
511 find the car promised by el-Kāf awaiting us. We drive then through the town, which is half in ruins; yet, a sayyid who

24:Meulen and Wissmann T-3 (1931)1932 MM2 Hadhramaut MM2

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A mosque in ʿEnāt.

facing p. 180

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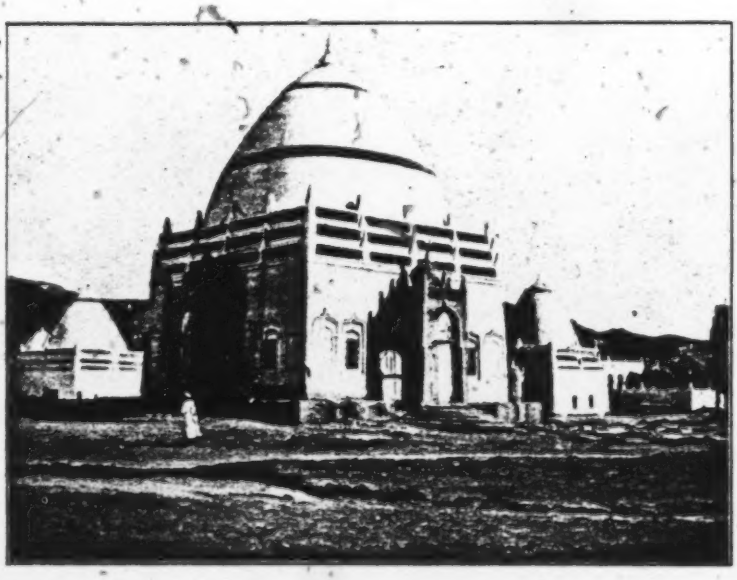

Some of the seven cupolas in memory of saints in 'Ēnāt.

facing p 181

24:Meulen and Wissmann T-3 (1931)1932 MM2 Hadhramaut MM2

has made his fortune abroad has built here a princely house for himself. He has, of course, not forgotten to render thanks to Allah at the same time by building a mosque, a glittering white masterpiece of Ḥaḍramī architecture. The contrast between the great wealth of many sayyids and the poverty of the great mass of the people does not seem to be poignantly felt here. The palaces of the rich stand right in the midst of dying towns; their children, frequently overdressed, play with the almost naked black children of slaves. The rich return of their own accord from lands of culture and prosperity to their own land of appalling poverty, to enjoy within its borders the wealth they have accumulated. Allah has willed that there be rich men in the world and poor men to whom they should be able to give alms. It is fit and proper that there should be beggars in every good Muslim society and especially a plentiful supply of them in places of pilgrimage, so that the pious may have ample opportunity to practise the generosity commanded by Allah. We have noticed little jealousy or class conflict in Ḥaḍramaut. This is certainly due partly to the democratic way of living. The privileges of the sayyid class have a religious and not a money basis. Soldiers, household slaves and the free citizens of the village meet in the *madjlis* of the rich and all eat there in company, drink from the same bowl and join in the same converse.

From Qasam we go by car along the high clay bank of the *masīla* (the bed of the wādī), which has been eroded by the *nuqra*. Having reached a point opposite ʿĒnāt we attempt to cross the wide sandy bed of the *masīla* to reach the town. The palm plantations have been growing progressively thinner and the soil here is entirely covered by a layer of sand. We stall constantly in this sand in the *masīla* and have difficulty in reaching ʿĒnāt, where everything speaks of vanished glory. The town is scattered over a wide area; great open spaces give one the impression that the population was formerly much larger than it is now. At one time many pilgrims were attracted here by the seven *qubbas* which adorn

&Gr. Brit., Colonial Office G-3 (1948) 1950 MM1 Aden
Hadhramaut MM2

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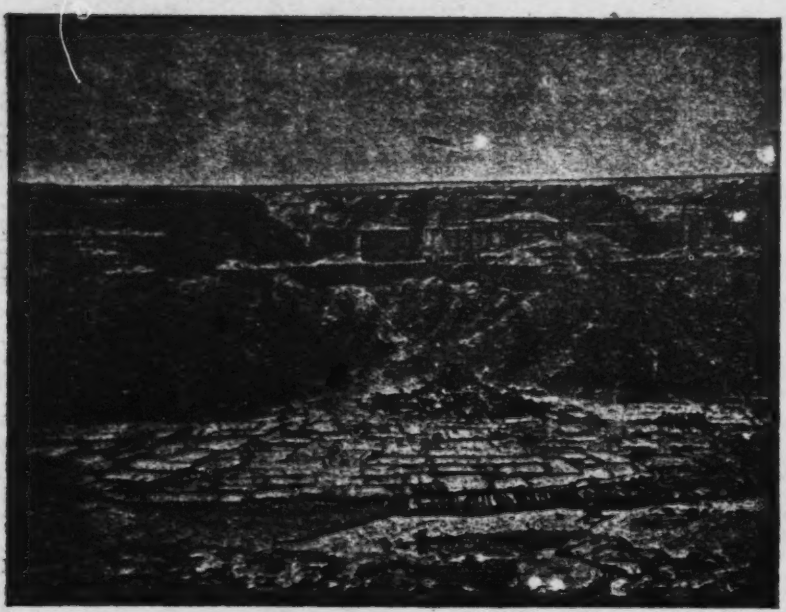
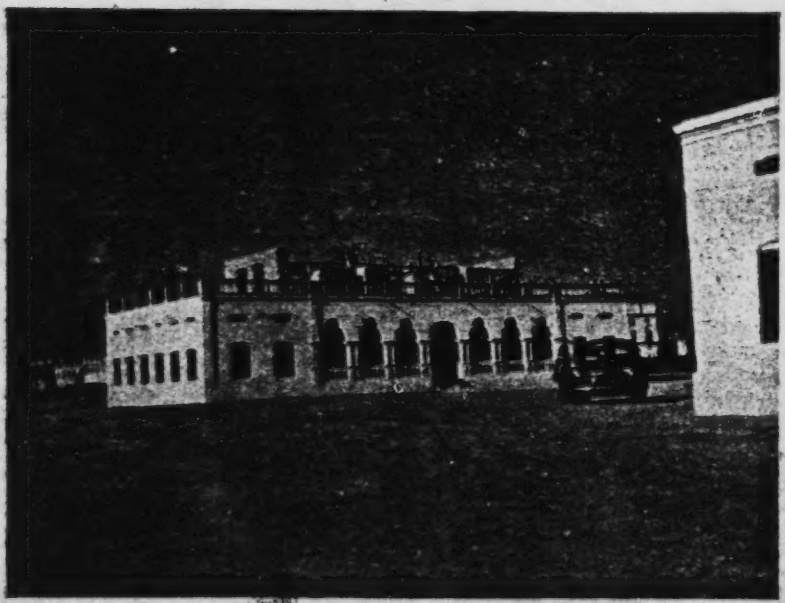


With acknowledgments to A. R. Thomas

WADI AMD, HADHRAMAUT

• 346



With acknowledgments to A. R. Thomas

NEW TEACHER TRAINING SCHOOL, GHEIL BA WAZIR,
ADEN PROTECTORATE

Facing P. 40 (B)

7: Gt. Brit., Colonial Office G-3 (1949-50) 1951 MM1 Aden
Hadhramaut mm2

Secondary and Higher Education 873

There is no higher education and there is no likelihood of full secondary education for some years to come, but there is one teacher-training college at Gheil ba Wazir in the Eastern Protectorate. The new Aden College which is under construction in Sheikh Othman will provide full secondary education for Protectorate as well as Colony boys, having boarding facilities for the former. Teacher training will be an important part of its work. In the meantime it is necessary to send abroad selected scholars who have reached the required standard. There are at present 10 boys on scholarships in the Sudan, one of whom is at Gordon Memorial College, as well as some 20 boys from the Eastern Protectorate attending schools in Egypt, Iraq and Syria.

Buildings 346

The scheme for the building of some 11 primary schools in the Western Protectorate from the £16,000 Colonial Development and Welfare grant has been going ahead. There are now eight new schools and six more are nearing completion.

The building of new schools with Colonial Development and Welfare grants went on apace in the Eastern Protectorate. A new primary school at Hajr (Meifa) was completed, while the new Sai'un boys' school was almost ready at the end of 1950. The junior secondary school was completed at Gheil ba Wazir. New schools are being built at Shibam and Haura.

Female Education 872

There are eight primary schools for girls in the Protectorate with an attendance of just over 800 and a staff of 31. Of these one is in the Western Protectorate, the remainder in the Eastern. The school in the Western Protectorate was opened at Zinjibar in 1949, and marks a great advance in this territory where there was previously no education for girls.

Literacy 212 871

Measures to deal with adult illiteracy are extremely meagre. In the Eastern Protectorate they are confined to eleven classes which are conducted for members of the Quaiti State Forces and two for inmates of the Mukalla prison.

It is impossible to estimate the number of literates turned out by the small independent Quranic schools which exist throughout the Protectorates. The number of pupils attending schools supervised by Government or local government authorities was in the region of 6,500 in 1950; in 1939 it was not more than 100.

Expenditure 658 871

The total expenditure on education in the financial year 1949–50 was in the region of £38,937 comprising:

30: Gt. Britain G-5 (ca. 1918) 1920 MJ1 Saudi Arabia
Hadhramaut MM2

the interior Hadhramaut towns; and all the houses are gathered within the walls, since there is no security outside on account of the neighbourhood of the Kathīri.

(*b*) The principal towns of the Kathīri are the following:

5. **Seyyūn,** built on the slopes of Jebel Seyyūn, at the edge of a very extensive and fertile area, which stretches away to the lower ground of the wādi and is dominated by the castle of the ruling Sultan. The town is surrounded by walls of mud, embracing, within the enceinte, a great number of gardens; it is entered by a low gateway. The streets are broader and cleaner than most of the Hadhramaut towns; and the place has some pretensions to a drainage system, many of the houses having outlets for this purpose to walled pits.

Seyyūn is a town of many mosques, their number being reputed to exceed 300: the principal one, the Grand Mosque, stands on one side of the great square. The town is the intellectual centre of the Hadhramaut, the so-called Academy (*Ribāt*), an annexe of the grand mosque, being the place of assemblage of a great number of reputed savants. The market is said to be the busiest in the whole country, and is held in the square on Fridays at the termination of noon-day prayers, merchants coming to it from all parts. Hirsch, however, states that, when he was there (1893), 'there seemed to be but little trade carried on, and there were only a few stalls in the market'. The population is estimated at about 4,500.

The Seyyids of Seyyūn are very powerful and wealthy, and many of them have large castle-like houses. The palace of the ruling head of the Kathīri stands on an elevated site, and is surrounded by its own wall fortified with bastions and outstanding watch-towers. The main block of the palace is surmounted by three very conspicuous look-outs, the middle one being higher than the other two. The chief is reputed to have two or three field-pieces and some old cannon in his possession.

6. **Terīm,** some 19 miles NE. of Seyyūn, is a considerable and straggling town built along a mountain slope above a broad belt of cultivation and palm-groves which stretches away towards the east. Its population, according to Hirsch (probably the only European who has succeeded in visiting it, but who, owing to the hostility of the Seyyids, was obliged to return precipitately before he had very thoroughly explored it), was about 4,000 in 1893, and was declining. A low gate, with a large ruined fortress close by, gives entrance to the town on the Shibām side, and just within this is the main square, where the market is held: one side of the square is occupied by the principal mosque. It does not appear, however,